

A Widow's Thought.

Sing on, ye happy warblers, nor refrain,
Ye cannot bring him pleasure now, nor pain;
Thou merry brooklet, dancing in the sun,
Haste on thy way, till play and work be done.

Thou careless herdsboy, whistling o'er the lea,
I would not that my sorrows saddened thee;
And ye, ye tender flowerets that he loved,
I'd have ye bloom where'er his feet have roved.

I would not that the children in the street
E'en for a moment stilled their busy feet;
I would not close the casement from the light,
I would not drive loved faces from my sight.

I would not other eyes should fade and fill,
I would not other hearts should doubt His will;
O heavenly Father, even in my grief
I'll ask submission, and 'twill bring belief.

My load on earthly friend I'll ask to share,
For Thou hast taught us where to cast our care,
My shadow shall not cloud another's way—
The light on others' paths I'd gladly stay,

And it may be, in soothing others' pain,
That peace and hope shall come to me again,
And I may prove why God in love denies,
And chooses thus to bless the faith he tries.

C. W. G.—

Keeping the Soul.

"Whoso keepeth his mouth and tongue keepeth his soul from troubles."

We have two ears and but one mouth we should never let out at our mouth more than half what enters in at our ears. We have two eyes and but one tongue and ought never to tell all our eyes have seen and think twice before we speak once. If we keep our mouth we will not only watch what goes into it but also what comes out of it; for we are exposed to greater harm from what comes out of the mouth than from what goes into it. Mark 7: 20, 23. It is better to think much and say little, and if we would be wise we would keep our mouths guarded and hold our tongue with a strong curb and a tight rein. We would keep our hearts from many an ache and pain. Little words frequently make great trouble and therefore all who would keep their soul from trouble must keep the door of their lips lest their mouth should let out trouble for sometimes there are many troubles in one word. When a word has once gone out of the mouth there is no getting it in again nor any telling where it will fly or what will be made of it. It is easy to make a mountain out of a mole hill when we look through satan's eyes. Let us watch our words, keep our mouths, bridle our tongues and examine our hearts. We should never talk about any one we cannot speak well of. Evil words are like poisoned arrows and their wound is most fatal when inflicted in the back; and they are sure to cause more evil words to be spoken when heard. Many have ruined themselves by their mouth and with their tongue have cut their own throat. Psalm 64: 3, 8. The tongue is a little member and boasteth great things. The tongue is a fire, it is an unruly evil full of deadly poison. James 3: 5, 6, 8. In the 8th chapter of Luke we have a case of boasting! the pharisee has I five times. Notice—I first, he thanks God not for goodness and mercies received, but that he himself was good; I second, and not as bad as others; I third, fasts twice a week; I fourth, gave tithes; and I fifth, claims to own all from which he gave. But the publican did not do as the good pharisee. We can just imagine about how the pharisee looked at the poor Publican when he heard the Publican say, God be merciful to me a sinner. He that exalteth himself shall be abased, and he that humbleth himself shall be exalted.

Troubles in the church are sometimes caused from the tongue. It starts a little fire among the members and each is ready to place a shaving or a chip on it. Once in a while one will pour water, but that kind are scarce. Another will blow it and finally it gets to such a heat that it begins to blaze a little, and then the oil-can is brought and the oil is poured on and the can is exploded and the whole church is set on fire. It makes a light that is seen for miles around and before it is put out, the church is smoked and blackened and burnt and it takes months and years to get the effects of the fire drawn out, and the church where it was before the fire broke out.

We should always try to build each other up instead of taring down. We should remember as we deal it will be dealt to us. How necessary it is we should know our own tongues are clear from evil before we are fit subjects to admonish each other. Matt. 7: 1, 2, 3. Our creed is sufficient to put out all fires that may occur if properly applied. It is said outside of the church, it is an eye for an eye and a tooth for a tooth. I am made to think sometimes we can find plenty of this among the professed Christians, without having to go outside to get in such society. Should we be in an ill humor, we would better not speak till we have allowed ourselves time to repeat the Lord's prayer and have resolved with poor Job 27: 3, 4, be candid and sincere, and live peaceable with all men as near as we can. Avenge not yourselves, Rom. 12: 18, 19. Rather die than tell a lie, by attending to the mouth and tongue. We will not only avoid troubles but be delivered from them. If any among us seem to be religious and bridled not our tongue our religion is vain. James 1: 26. How many think of that when they are tongue-lashing some one. Trying to do them all the injury they can. Let us watch and pray lest we be deceived for satan is going around seeking who he may get to follow him. He sometimes transforms himself into an angel of light, Cor. 11: 15, Gal. 1: 8, 9. It takes careful watching to keep in the straight and narrow path. Let our conversation always be as becometh a Christian. Phil. 1: 27. By our words we will be justified, and by our words we shall be condemned. Be not deceived; God is not mocked. Whatever we sow we will reap.

S. F. WAGNER.

Victory.

This thought was impressed upon my mind: have we victory over ourselves? Have we subdued the old Adamic nature and have we the ingrafted word which is able to save our souls? But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore my beloved brethren be ye steadfast, unmoveable, always abounding in the work of the Lord: for as much as ye know that your labor is not in vain in the Lord. If we continue in the faith, grounded and settled and be not moved away from the hope of the gospel which ye have heard. I am more persuaded that never was there a time since the world was that needed the Gospel more than at this time. I have been made to shudder to hear men pretend to be called of God to proclaim his Gospel and deny the positive language of our Savior. I do not think they have victory in their souls; for how can we read the word of God and say it is not essential? It is not necessary. Oh, how plain the language of our Savior when he said, which believed on him: If ye continue in my word then are ye my disciples indeed and ye shall know the truth and the truth shall make you free. John says he that saith I know him and keepeth not his commandment is a liar and the truth is not in him; he that saith he abideth in him ought himself also so to walk even as he walked. If ye know these things happy are ye if ye do them. Therefore we both labor and suffer reproach because we trust in the living God who is the Savior of all men, especially of those that believe on his word and continue in the same, and is not a forgetful hearer but a doer of his word.

I am thankful for the promise and if we obey them from a pure heart we know that we shall see him as he is.

MARY ABBOTT.

La Paz, Ind., April 18.

Spiritualism.

I see an article in No. 13, by Wm. Kiefer, headed Spiritualism, which he seems to denounce in toto, or at least says it is the work of the devil. I understand Spiritualism is a mingling or conversing with spirits that are hovering around us. Each individual has a spirit or angel if you please, let it be good or bad, and that spirit is hovering around; yet after the person dies and the spirit returns to God who gave it, and it is through this angel or ministering spirit that they converse with the dead, Heb. 1: 14. It is through these ministering spirits

that we can draw the attention of people miles away. Again, we have what we call magnetism or electricity, through which we can read the mind of others and through which we bring them under our influence, and through which we convey thoughts to others. I don't think, the way he writes, that he would make a very good medium, for there is not very many people possessed with that power. If the people would understand the nature of magnetism, and learn the adaptation of that in marriage, there would not be near as many divorces. As for the fortune-telling that is guess work, through the surrounding magnetism, and mediums through those ministering spirit, sometimes Gypsies can guess just as good. Will let this suffice for the present.

H. E. FAIDLEY.

Burr Oak, Kansas.

Where Heaven Is.

When Sam Jones was in the pastorate, a very wealthy planter, out of curiosity, perhaps, to see what he would say, asked him where heaven is. "I'll tell you where heaven is," said Mr. Jones. "If you will go down to the village and buy fifty dollars' worth of groceries, put them in a wagon, and take them to that poor widow on the hillside, who has three of her children sick. She is poor and is a member of the church. Take with you a nurse and some one to cook their meals. When you get there read the twenty-third Psalm, and kneel by her side and pray; then you will find out where heaven is." Next day, as the evangelist was walking through the village, he met this same wealthy planter, his face beaming with joy. He spoke after this manner: "Mr. Jones, I've found out where heaven is." I went and did as you directed me. We took up the wagon-load of groceries, and the poor widow was completely overcome with joy. She could not express her thankfulness. As I read to her the twenty-third Psalm, my heart was filled with thankfulness to God; and when I prayed, the angels came down, and I thought I was nearer to heaven than I had ever been in my life. I left the nurse and the cook in her humble dwelling, and promised her she should never suffer as long as I could help her."

Program of the Brethren S. S. Convention of Ohio, to be held at the Brethren Church at Bear Creek, Montgomery Co., commencing June 2, Thursday evening at 7:30.

Music, 5m.	Prayer	No. 101
Music, 5m.	Address of Welcome, 15m.	S. KIEHL
Music, 5m.	Response, 10m.	J. A. RIDENOUR
Music, 5m.	Appointment of Committee to receive queries.	A. A. CORER
Music, 5m.	The history and progress of Sunday School work in Brethren church, 20m.	H. S. JACOBS AND F. J. BROWN
Music, 5m.	Benediction	72
Length of Session 1 hour, 20 minutes.		
FRIDAY JUNE 3, MORNING SESSION, 9:30.		
Music, 5m.	Prayer	No. 116
Music, 5m.	The object of this convention, 25m.	145
Music, 5m.	Answer to queries, 15m.	ISAAC KILHEFNER, E. HILDEBRAND
Music, 5m.	Essay—Gathering in the sheaves, 10m.	138
Music, 5m.	Model Sunday School class, Lesson, Ex. 16: 4-12, 20m.	RUTH HENKEL
Music, 5m.	Benediction	370
Length of Session 1 hour, 45 minutes.		
AFTERNOON SESSION, 2 P. M.		
Music, 5m.	Prayer	No. 116
Music, 5m.	How to make Sunday Schools attractive, 25m.	145
Music, 5m.	Dialogistic Declaration—Who is the greatest in the Kingdom of Heaven? 20m.	S. E. SHOOK, J. L. KIMMEL
Music, 5m.	Answer to queries, 10m.	174
Music, 5m.	General Bible questions for the whole convention, 15m.	LAURA BELL BUECHLY, ELIA OAKS, LAURA BELLMAN, EMMA JOHNS
Music, 5m.	Benediction	229
Length of Session 1 hour, 45 minutes.		
EVENING SESSION, 7 P. M.		
Music, 5m.	Prayer	No. 375
Music, 5m.	Essay—There is room at the top, 10m.	38
Music, 5m.	Concert exercises—The Gifts of God, 30m.	JESSE GILBERT
Music, 5m.	The aim of the S. & T. Teacher, 10m.	51
Music, 5m.	Answer to queries, 10m.	374
Music, 5m.	Benediction	V. E. WAMPLER
Length of Session 1 hour, 30 minutes.		
SATURDAY JUNE 4, MORNING SESSION.		
Music, 5m.	Prayer	192
Music, 5m.	Sabbath School missionaries, 25m.	82
Music, 5m.	Model review exercises by the whole convention, 15m.	JOSIAH KEIM, ISAAC ROSS
Music, 5m.	General discussion on the benefits of Sunday School to the neighborhood.	385
Music, 5m.	This is intended for volunteer experiences on this important topic, and none to occupy over five minutes.	259
Music, 5m.	Appointment of Committees	
Music, 5m.	Miscellaneous Business	
Music, 5m.	Benediction	304
Length of Session 2 hours.		
MISSION SESSION, 2 P. M.		
After the opening services by music and prayer, and the reading of the Report of the Board, the Saturday and evening sessions will be devoted to the consideration of the ways and means to carry on the Missionary work in the State of Ohio, to the best interest of the cause of the Master.		
SUNDAY MORNING, JUNE 5TH.		
Services at 10:30 A. M.		
Sermon by W. Kiefer, of Pleasant Home, Ohio.		
AFTERNOON SESSION, 2:30 P. M.		
Children's meeting conducted by W. C. Perry, E. Mason.		
During this Convention the Gospel Hymns will be used, and the singing will be congregational.		
As the attendance is expected to be very large, the brethren at Bear Creek have decided to provide a lunch stand for the accommodation of visitors.		